701 own jma'ths; they were headed by men of their own localities; and 'Abd al-Krim only reserved for himself the right to nominate individuals in his confidence for top positions[5].

[619] The contingents of each tribe were headed by the notables of that tribe, and were instructed independently within the whole harka

619 agglomerate. The tribal notables received news of the objectives
726 they had to attain; they took their contingents into battle; and
701 afterwards, they abandoned the field and brought their harkas home....

[621] Through their representatives in the agraw, the jma'ths knew the
[623] contingent which was requested, and they made the division and nomin-
701 ated the chiefs[6]. There were both volunteers and conscripts; but in
[702] each house, one man had to stay at home. An amghar or the amghar was

[621] the elected warchief, and he established his contingent....He did not
[623] abandon his house or agricultural tasks or coerce anyone to fight[7], and the jma'th saw to an equitable distribution of men under arms at all times. Only shurfa, old men, boys and individuals with physical defects were exempt from harka service.

726 Attempts were made to respect geographical order, and each contingent was called upon to engage in combat only on its natural front. The order of battle was traditionally known, and was answerable to political necessity. Coexistence was easier for harka members on their natural fronts, of course, in their own land; resistance was more effective, displacements were more rapid and dispersion was less serious. Knowing the country perfectly, they could send groups to defend passes or watersheds or gorges in relays, each one two or three hours behind the last, so that later arrivals could increase the

in the tribal political organization and entangle it badly, a tribe which up to now appears to be the least clear or tangible of all those studied and known so far.[105]

As European states do, this document imposes a public duty upon the natives of the territory, for they must defend their tribal lands with their weapons in their hands; and it even includes punishment for anyone who shrinks from staying in the danger zone. While, however, among Europeans such a punishment is moderate, we see that among Rifians, by the importance of the fine (2000 duros) the penalty is as high as that for murder (i.e. in the market), for this amount is equal to that stipulated as ddiyith[106] in two qanuns already examined, that of Aith 'Abdallah and that of Aith 'Adhiya.

Thus, then, an offense against patriotism constitutes a crime in itself, and it is sanctioned analogously upon the coward and deserter as homicide is upon the murderer.

This may explain the virtues, such as courage and hospitality which we have so frequently seen attributed to the Rifians; for it was precisely their clear-cut laws and rude (i.e. rough and ready) custom which urged them on, stimulated them (see the qanun of the jma'th of Thamasind for hospitality) and which perforce they practiced.[107]

11. A QANUN OF HARKA--AITH WARYAGHAR:

It is obligatory for all the qa'ids and members of a harka that each one of them must present himself in fixed turns, which each one must take without losing a day. Whoever does not obey this order, except in the following cases, such as illness[108], and nobody may go on leave during his turn without authorization from the kabir al-mahalla.[109]